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been brought out that would have prolonged and extended this list far in excess of its present length, but I have given only some of the examples that have come to my personal knowledge in the course of a relatively brief experience. One fact that most archeologists do not seem to realize sufficiently is that stone was not the only material worked by the aborigines of the "stone age". Take, for example, the bowl carved from a knot, the woven bast or hemp bag, the specimen of porcupine quillwork—each is also a survival of the "stone age". As a matter of fact, the use of stone was comparatively limited. Edged tools, hammers, ornaments, and some weapons were the principal articles made of this material, whereas the bulk of the property in the hands of the savage was constructed of wood, clay, skin, or fabric.

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EDUCATIONAL THEORIES

EDUCATIONAL theories are beginning to assert a claim upon Anthropology—with what legitimacy the future must decide. Almost a decade ago one of our leading pedagogues, Dr G. Stanley Hall, of Clark University, in his *Adolescence* pointed out the need of a special study of the education of the children of lower peoples. Dr Frank Spencer, in his *Education of the Pueblo Child*, has attempted such a study as President Hall advocates. Until the present, however, no educational treatise, so far as we are aware, has incorporated the educational régime of primitive peoples as part of its organic scheme. This is now attempted by Dr Irving King, Assistant Professor of Education in the State University of Iowa. Chapter II of his *Social Aspects of Education* (Macmillan Co., New York, 1912), treats, under the title of "The Social Origin of Educative Agencies," of "the education of the Pueblo child," and "the social nature of education as seen in primitive life," containing, at the end, a list of "references on primitive types of education." "From the point of view of moral character alone," he writes, "it is doubtful whether the educational activities of the higher races are as efficacious as those of savages." So far as social morality, interpreted as conformance with the prevailing ethical code, is concerned—the ideal in most systems of education—it seems *not* doubtful that the educational activities of the higher races are less efficacious than those of savages. Why have field-workers not interested themselves in this phase of savage life—seeing that it is one of the most important from the point of view of the

native himself who must somehow "secure the solidarity of the group" if it is to "maintain its *status quo*"? As the writer says: "In primitive society, especially, it would be impossible for a tribe to survive long if the education afforded its children were widely divergent from the needs of the life process. In some way they must learn to use the implements of the hunt and of warfare. They must learn those lessons of tribal custom and religion which will insure the stability and solidarity of the group. If the simple arts of a barbaric society were not in some way preserved in each new generation, that society would soon drop back to the level of brute life. Some form of education, then, however crude and haphazard, either conscious or unconscious, is necessary even for unprogressive peoples, that at least the existing level of culture may be retained."

"If there is any heresy that the dear Lord will pardon," writes Dr G. Stanley Hall, "it is that of interpreting theology as anthropology." To "theology" he might have added "education", since all of his educational and psychological studies alike profess a wide anthropological basis. In his recent work on *Educational Problems* (1911) he is equally ardent in his claims of what Anthropology can do. "A little anthropology should have place in a real people's college," i. e., in the High Schools (II, 662).

In this monumental work on the broader and basic problems of education President Hall is forever reiterating the doctrine preached again and again in his *Adolescence*: viz., that the child recapitulates in its individual history the history of the race. To quote a page of *Educational Problems* (I, 602):

"It should be premised and never forgotten that from the standpoint of industrial education the recorded history of the race has not yet been utilized aright. Dewey's efforts in Chicago years ago to lead young children over the pathway of the history of labor were exceedingly ingenious and suggestive, even if there was only a limited adaptation of phyletic to ontogenetic. Paleolithic and Troglodyte periods hardly correspond to the stone-cutting or masonry of today. The so-called Bronze Age, so far as we know, is not very much represented in childhood. Possibly clay modeling and the elements of pottery belong rather early. It may be that the molding and hammering of lead and whittling belong here; and significant too are the lessons drawn from the first zests of children in joints, edges, strings, clubs, and things to strike with. The Nomad Age is better represented in truancy and runaways, and suggests excursions. The Hunting Age correlates with the sling, cross-bow, and fishing passion. No boy ever invented a boomerang. Domes-

tication is represented by pets, and perhaps by the horse school of California; it may be by keeping bees, pigeons, dogs, etc. In weaving, skin dressing and cloth making, as well as shelter, we doubtless have atavistic motivations from the tepee up. Play in general is the rehearsal in the midst of our own life of very ancient paleopsychic activities which belong earlier in the race. Thus, on the whole, I believe the very best possible practical field for the recapitulation theory is just at this stage, and that, therefore, we should find powers at our disposal, could we learn how to turn them on, that would enable us to develop before and perhaps a little into the teens the very best liberal and humanistic basis for later special training that industrial education can ever possibly expect to have." President Hall does not court anthropology half-heartedly!

As Tylor wrote a half century ago, it often happens that the highest intellectual effort of one period in our history comes down to be the child's play of a later time. Dr Hall would make the intellectual achievement of every earlier stage the preliminary training of every child.

Just what the experience of the race has been it might be difficult to say; and perhaps it would not be so easily discovered as the author implies. It would seem, for example, that the Negro boy would have to undergo a different training from his neighbors, to the north and east, simply because his ancestors of the race—*horribile dictu*—had (apparently) gone from the Stone age into the Iron and deprived succeeding generations of the benefit of a training in an omitted Bronze age of transition! This seems to be confusing the fact that the children must suffer for the sins of their racial ancestors to the fourth and fifth millenia with the justice of such an infliction. Indeed, it seems no different from training the criminal in keeping with the life of his criminal ancestors, near or remote, and the sensible after the manner of life of their senseless forefathers. Why start at Paleolithic and Troglodyte rather than "simian and probably arboreal"? (A theory should at least be consistent with itself.)

To take for granted and as not demanding proof the implied dogma that what somebody else, who happened to be our ancestor, did and thought, should be incorporated in our own training, is to ask us to accept History as the equivalent of Ethics. Indeed, as was pointed out shortly after the appearance of Hall's *Adolescence*, "the recapitulation theory, that each child in his growth passes in his mental and spiritual life through the successive stages of barbarism and civilization by which the race rose to its present position, however true it may be and useful in correlation of phenomena, is liable to lead, and . . . has already led to dangerous educational practices" (cf. *The Independent*, Nov., 1904).

It is difficult to see how ethnological data can furnish more than descriptive material. It does not give ideals—much less so since no individuals of different times and societies find themselves in exactly analogous circumstances—and without ideals, that is to say *desiderata* of some kind, education as signifying more than a record of influences, is meaningless.

Moreover, the analogy on which President Hall bases his pedagogic doctrine seems to us largely at fault. Savages are not children of nature, being quite as old as ourselves; nor are they analogous to the children of civilized people if only because the former live in an environment of their own making and active participation, whereas the latter live largely in an environment created and maintained by their elders and into which they are but slowly admitted. There may be even more serious cause of complaint with the pedagogical authority because of his constant tendency to take factual correspondences as *ipso facto* proof of historical connection. To be equally dogmatic and assertive, we may say that if boys congregate in predatory gangs, this by no means proves the predatory spirit to be a reverberation of some ancestral experience of the race. Surely at some point in evolution new characteristics have come in. Perhaps, too, more should be introduced. The goal may be away from rather than back to the ancestral stage. The converse must be established, not merely asserted. With this attempt must come a critical evaluation, and thus we shall be lifted, as educational theories should lift us, out of the what-is-and-has-been to the what-should-be.¹

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AMERICAN AND ENGLISH METHODS IN ETHNOLOGY

MR WALLIS' contribution to the "Discussion and Correspondence" pages (*American Anthropologist*, 1912, vol. 14, pp. 178-186) clearly establishes the point that Dr Rivers is not alone among his compatriots in repudiating the doctrine of unilinear evolution. The assumption that he stands by himself was based entirely on Dr Rivers' own statement as to the trend of thought among English anthropologists. It was hardly unnatural for an American reader to accept as authentic what the President of the Anthropological Section of the British Association had to say on that subject. Oddly enough, neither Mr Wallis nor his unnamed

¹ Mention may be made of the section on *Primitive Art*, in vol. II, pp. 528-535, of Hall's *Educational Problems*.